

A MESSAGE FOR THE MUSLIMS



All praise is due to Allāh, Al-Qahhār. I testify that there is nothing worthy of worship except Allāh تعالى and I testify that Muhammad صلى الله عليه وسلم is his slave and messenger.

O Muslims! Fear Allāh as he should be feared so that you will prosper in this world and the hereafter.

O Muslims! The aspiration of lofty goals and the fulfillment of one's religious obligations require a great deal of time, effort and wealth. One's very life may even be at stake during the course of fulfilling these great objectives in addition to the loss of friends, the gaining of enemies, the exposition of oneself to ridicule and the vulnerability of having few helpers and protectors. This in fact was exactly the situation of the Prophet Muhammad صلى الله عليه وسلم during his propagation of Islām.

Allāh عز وجل sent Muhammad صلى الله عليه وسلم to mankind at a time when they were most in need of his message. The people of the book (i.e. the Jews and the Christians) had by then altered their books and the whole world was in total darkness of polytheism (Shirk i.e. Idol worship) and ignorance (Jāhiliyyah). It was at this time that Allāh سبحانه و تعالى chose to send his slave Muhammad صلى الله عليه وسلم to mankind.

The Almighty says that which translates as: "Say, [O Muḥammad], 'O mankind, indeed I am the Messenger of Allāh to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.'" [Sūrah Al-A'rāf 7:158].

The Prophet صلى الله عليه وسلم was sent at a time when people were worshipping unworthy objects such as Trees, Stones, the Moon, Angels, Jinns, the Prophet 'Isā (or, Jesus عليه السلام) etc. He صلى الله عليه وسلم found them supplicating to these deities, seeking assistance and refuge with them, beseeching them for benefits, slaughtering for them, vowing to them, and taking them as intermediaries to Allāh تعالى . He سبحانه و تعالى also found them consulting fortune-tellers and sorcerers, spreading immorality, mistreating neighbors, severing bonds of kinship, earning money from dubious means, practicing interest-based transactions and usurping other people's properties. This was in addition to all the other well-known evils that were prevalent in that society. Their religion, customs and traditions were purely based on personal interests and material considerations.

It was at this very time that Allāh سبحانه و تعالى sent his Messenger صلى الله عليه وسلم to mankind, calling people to testify that there is nothing worthy of worship except Allāh alone and that Muhammad is the messenger of Allāh. He صلى الله عليه وسلم called to all that this statement entailed such as devoting all acts of worship like Du'ā', or supplication, slaughtering, vowing, and seeking help and refuge, making Tawāf of the Ka'bah etc. to Allāh alone. Allāh سبحانه و تعالى says that which translates as: "Say, 'Come, I will recite what your Lord has prohibited for you. [He commands] that do not associate partners with him...'"

[Sūrah Al-An'ām 6:151].

He سبحانه و تعالى also called on mankind to take his Messenger صلى الله عليه وسلم as the only example for guidance. Allāh سبحانه و تعالى says that which translates as: “Indeed, in the Messenger of Allāh you have an excellent example for whoever has hope in Allāh and the Last Day, and remembers Allāh often.” [Sūrah Al-Aḥzāb 33:21].

Also in another verse:

“...and whatever the Messenger has given you – take; and what he has forbidden you – refrain from them.” [Sūrah Al-Ḥashr 59:7]

The Prophet صلى الله عليه وسلم came to enjoin on people chastity, noble manners and characteristics, firmness in faith, kindness to kith and kin, good neighborliness and abstention from injustice and oppression. He صلى الله عليه وسلم enjoined them to consult the Book of Allāh سبحانه و تعالى in all their affairs and forbade them from visiting soothsayers. He صلى الله عليه وسلم enjoined earning from lawful means and spending in virtuous ways and made everybody equal with respect to the law of Allāh. Allāh says that which translates as: “Say, ‘My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allāh that for which he has not sent down any authority, and that you say about Allāh that which you do not know.’” [Sūrah Al-A’rāf 7:33].

He سبحانه و تعالى also says that which translates as: “Indeed, Allāh orders justice and good conduct and giving to relatives...” [Sūrah An-Nahl 16:90].

Ibn Jarīr at-Tabarī, رحمه الله, who was one of the greatest early Qur’ānic commentators (Mufasssīrūn), related from Ibn ‘Abbās رضي الله عنه that he said:

“When Abū Tālib, the uncle of the Messenger of Allāh صلى الله عليه وسلم fell sick, the elders of Quraish, including Abū Jahl, visited him and said: ‘Your nephew insults our gods. Do justice to us and stop him from insulting them. If he does so then we will leave him and his god alone in return’.

Abū Tālib then addressed the Prophet صلى الله عليه وسلم, who was among them, and said: ‘O nephew! Why do your people complain that you insult their gods?’

The Prophet صلى الله عليه وسلم replied: ‘O uncle! I only want them to utter a statement through which all the Arabs will be indebted to them (i.e. the Quraish) and due to which the non-Arabs will have to pay them Jizyah.’

Abū Jahl remarked, ‘If this is the case, then we will even say it Ten times if need be.’

Then the Prophet صلى الله عليه وسلم said: ‘Then say: Lā ilāha illa-Allāh.’ [i.e., the Kalimah: There is nothing worthy of worship except Allāh].

The Quraish elders were disgusted when they heard this and turned their backs dusting their garments (this is an expression of utter rejection) saying: ‘Does he want that we give up all our gods and only worship his One God? This is really a strange thing!’

These elders fully understood the implication of uttering the Kalimah; that it would transform all kinds of worship exclusively for Allāh سبحانه و تعالى, alone; and their social interactions and the whole way of life; as Allāh says that which translates as:

“Say, ‘Indeed, my prayer, my sacrifice, my living and my dying are for Allāh, The Lord of all creations. He has no partner. And this I have been commanded, and I am the first [among you] of those who submit to Allāh [i.e. Muslims]’ [Sūrah Al-An‘ām 6:162-163].

This is the true meaning of the Kalimah from which the Quraish idolaters (Mushrikīn) fled. The Prophet صلى الله عليه وسلم called all of Mankind to this Kalimah; to a religion that elevates man to the highest ranks and which can make him achieve eternal happiness.

Only a few weak people responded to his call and they were severely persecuted by the disbelievers. The Prophet صلى الله عليه وسلم was opposed by three sets of people:

(i) The envious, (ii) The arrogant who knew the truth yet denied it; (iii) and the misled ignorant ones.

These people exerted all their efforts to stop the spread of Islām.

As Allāh سبحانه و تعالى said: “They wish to extinguish the light of Allāh with their mouths, but Allāh will only allow His light to be perfected, although the disbelievers dislike it.” [Sūrah At-Tawbah 9:32]

When the torment became severe in Makkah and the idolaters wanted to assassinate the Messenger of Allāh صلى الله عليه وسلم the angel Jibrīl عليه السلام came to him and said: “Allāh has given you permission to migrate (Hijrah) to al-Madīnah; therefore, do not spend tonight in your house; giving them (the idolaters) the chance to get to you.”

While the idolaters were lying in wait outside the house of the Messenger of Allāh صلى الله عليه وسلم for him to come out - so that they could all strike him at the same time, He صلى الله عليه وسلم emerged, reciting few verses of Quran and throwing sand in their faces. Allāh prevented the idolaters from seeing him and made slumber overtake them. The Messenger of Allāh صلى الله عليه وسلم and his companion, Abū Bakr رضي الله عنه hid in the cave of Thawr for three days until the search for them subsided. Quraish searched for Him صلى الله عليه وسلم in every nook and cranny and followed their tracks until they were at the very entrance of the cave that they were hiding in. Abū Bakr رضي الله عنه then said, 'If any of them looks down at their feet, they will see us.' The prophet صلى الله عليه وسلم replied, assuring him: "What do you think about the two companions, of whom Allāh is the third?". After three days, the two companions found a guide and proceeded to Madīnah. This is the story of how Hijrah took place and it represented a manifest victory for Islām and the Muslims in that Allāh rendered the disbeliever's plots fruitless.

The Messenger of Allāh صلى الله عليه وسلم was exposed to several assassination attempts, both before and after his migration (Hijrah). In Makkah, Abū Jahl had attempted to kill him before, Allāh sent the angel Jibreel عليه السلام to prevent him from carrying out this devilish act. At the battle of Tabūk, an attempt was made on his life by some of the hypocrites. Even in his own mosque in Madīnah, an attempt was made to kill him by poisoning, but Allāh saved him from all these attempts. This was due to him actualizing all forms of worship totally for the sake of Allāh تعالى سبحانه and for his sincere dependence (Tawakkul) on him. Allāh تعالى سبحانه says that which translates as: "...and whoever relies upon Allāh – then He is sufficient for him." [Sūrah At-Talāq 65:3]

The Prophet صلى الله عليه وسلم and his companion Abū Bakr رضي الله عنه entered Madīnah gloriously and honourably. He صلى الله عليه وسلم then moved into a house, built his Mosque, quarters for his wives and started a new era full of blessings and victories based on divine support. After this, Hijrah from Makkah to Madīnah became compulsory on every Muslim, until the conquest of Makkah by the Prophet صلى الله عليه وسلم. Also, Hijrah is compulsory upon all Muslims from all places at all times from where they are unable to practice their religion. The Messenger of Allāh صلى الله عليه وسلم said:

"Embracing Islām wipes out all sins which were committed before it and making Hijrah also erases all the sins that were committed before it." (Sahīh Muslim)

He صلى الله عليه وسلم also said:

"Hijrah will not cease until there is no more repentance and repentance will not cease until the sun rises from the west." (Al-Musnad Imām Ahmad, Abū Dawūd; Kitāb al-Jihād)

Allāh تعالى سبحانه says that which translates as: "Indeed, those who have believed and those who have emigrated and fought in the cause of Allāh – those expect the mercy of Allāh. And Allāh is the Most Forgiving and the Most Merciful." [Sūrah Al-Baqarah 2:218].

Brothers in Islām! There are lessons for every Muslim in the Prophet's Hijrah, especially of patience and perseverance.

Also, another of its lessons is that it was the will of Allāh تعالى سبحانه to make his Prophet صلى الله عليه وسلم perform the Hijrah with means that human beings are well accustomed to, such as riding on a camel and Hiring a guide. If He عز وجل had wished, He عز وجل could have willed that His Prophet صلى الله عليه وسلم did the Hijrah on Al-Buraaq (An extraordinary animal that moves at great speed), but the will of Allāh was that he wanted the Muslims to emulate their Messenger صلى الله عليه وسلم and to aid and assist their religion with whatever means that Allāh has facilitated for them.

The greatest obligation upon you all then, dear brothers, is to aid and assist the religion of Allāh by practicing it and calling to it in your community and being patient upon that.

Brothers in Īmān! Fear Allāh as He should be feared and do not die except as Muslims.

Indeed, the current oppression of the Muslims throughout the world necessitates that we benefit from the lessons derived from the Hijrah. We must realize that the situation of this generation of Muslims cannot be improved except by that which improved the condition of our Righteous Predecessors, Namely; Sincerity (Ikhlās) and Correct Belief (Sahīh Aqīdah), A real actualization of Tawhīd, Noble Manners and Characters, Absolute Trust in Allāh (Tawakkul), Patience (Sabr) and Perfection of acts of worship in accordance with the Sunnah.

Al-ḥamdu l-illāhi rabbi l-‘ālamīn (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)
And all praise is due to Allāh, the Lord of all creation.

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And we call upon Muslims to perform Hijrah to Bilād al-Arakan. And do not think that we are calling upon you to march forth without taking preparation and proper planning. It is true that we are weak and incapable of many aspect, But we are strong in Īmān by Allāh's bounty, strong by our Tawakkul in Him. This battle is between the allies of Ar-Rahman (the Most Merciful) and the allies of As-Shaitān. So Allāh (the Mighty and Majestic) will support us, grant us authority, and preserve His religion, even if the days alternate between victory and loss, even if war is competition, and even if wounds afflict both parties. So We do call upon you O Muslims out of necessity as The Muhājir and The Ansār are the supporters of one another. We call upon you out of advice for you, love for you, and compassion for you, march forth to help your brothers and the Religion of your Rabb . We remind you and call you so that you do not attain Allāh's anger, torment, and punishment, and so that you do not lose this good that the Mujāhidīn for Allāh's cause obtain. This good of the worldly life and Hereafter entails the forgiveness of sins, obtainment of good deeds, raising of ranks, getting closer to Allāh (the Mighty and Majestic), and accompanying the Prophets, the Truthful, the Martyrs and the Righteous. We call upon you so that you leave the Life of Humiliation, Disgrace, Degradation, Subordination, Loss, Emptiness and Poverty to a life of Honor, Respect, Leadership, Richness and another matter that you love – Victory from Allāh and an Imminent Conquest.

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AMIR OF KATIBA AL MAHDI FI BILAD
AL ARAKAN

ABU DAWUD AL ARAKANI حفظه الله